

CHURCH NEWS

Notices for this church column must be in this office by 6 p. m. on Fridays. Otherwise the announcements will be run as the week before. There is no charge for these notices.

Central Union Church, Rev. William M. Kincaid, pastor.—Sunday school and Bible class, 9:30; public worship and sermon, 11:15. P. M. C. E. prayer meeting, 6:30; public worship and sermon, 7:30; prayer meeting, Wednesday, 7:30. Rev. W. M. Kincaid will occupy the pulpit morning and evening, his themes being: Morning, "The Ministry of Jesus;" evening, "A Christian City: Is It Possible?"

The pastor will be present tomorrow not only at the two preaching services but at the studying service at 9:50, when the Bible school ought to rally 500 strong, and at the young people's service of prayer, praise and planning for work. Each social gathering, like the successful one of last Thursday evening, makes one realize how fast new residents are arriving.

Monday evening the Standing Committee expects to meet a large number of people who desire to unite with the church. Tuesday afternoon the W. C. T. U. meets in the church parlor. Wednesday evening the teachers meet for a half-hour before the prayer service, to discuss the work.

St. Andrew's Cathedral.—7 a. m., Holy Communion; 10 a. m., Sunday school; 11 a. m., Morning Prayer, Litany and Sermon; on the last Sunday in the month, "Coral Celebration of the Holy Communion;" 3:30 p. m., Pulpit Address; 7:30 p. m., Evening Prayer and Sermon. Dean, The Rt. Rev. the Bishop of Honolulu, Parish Priest, the Rev. V. H. Kitchin.

St. Andrew's Cathedral, Second Congregation, Rev. Alexander Mackintosh, rector.—Sunday school, 9; morning service, 9:45; evening service, 6:30.

St. Clement's Chapel, terminus of the Beretania street cars, Punahou.—Sunday services: Holy communion, 7 a. m.; first Sunday of the month, 11:05 a. m.; matins and sermon, 11:05 a. m.; evening, 7:55 p. m.; Sunday school, 9:45 a. m.; daily prayer during the week, 7 a. m.; seats free; the chapel is served by the rector of Honolulu.

Roman Catholic Cathedral, the Bishop of Honolulu.—Low masses, holy communion, 6 and 7; children's mass with English sermon, 9; high mass, with native sermon, 10:30; rosary, with native instruction, 2; solemn vespers and benediction, 5; week-days, low mass, 6 and 7.

St. Augustine's Chapel, Rev. Father Valentine, in charge.—Sacrament of the mass, 6:30.

Church of St. John the Baptist, Kalihi-uaena, Rev. Father Clement.—High mass, 8; sermon and collection for the expenses of the church; rehearsal, 3; rosary, 4.

Church of Sacred Heart, Marquessville, Punahou.—Mass at 11 a. m.; rosary, 2 p. m. A collection will be taken up for the Galveston sufferers.

Methodist Episcopal Church, Rev. G. L. True Worship.

Worship the Lord in the beauty of holiness.—I. Chronicles, xvi:29.

Worship is one of the necessities of the spiritual life. It also underlies good government and orderly society.

A community which eliminated the belief in God would neither be progressive nor moral. Our thought of God creates the ideal toward which the unit and the aggregate are always striving.

If there is no faith in an intelligent superintendence of the universe the private life of each created being becomes chaotic. Without God as the radiant center of your hopes and the inexhaustible source of encouragement and helpfulness you lose the chief incentive to a divine life, selfishness enthrones itself and greed becomes omnipotent.

A man no more depends on his heart-beats for physical health than on worship for his spiritual comfort. What a rudderless vessel is on a stormy ocean, the prey of circumstance, the victim of wind and current, that a soul is which has no prayer to utter because there is no one to pray to.

Our instincts are stronger than our logic. You may fill the air with the cry that there is no God, that we are all drifting like fallen logs on the current of chance, but your cry has not a true ring to it. It satisfies no one, and so proves its own falsity. We want something more and something different if we are to meet the great emergencies of life without being overwhelmed by them. In the dire struggle, in the solemn bereavement, when sorrow enters the house unbidden and unwelcome, the man who would persuade us that there is no one to look to for help is in the attitude of a torturing enemy, and his words add to our agony. He may be honest in his doubts, but at such a time we want none of them.

In our extreme moments when we are utterly without resources so far as earth is concerned, we grow in strength, in resignation at the thought of heaven, and unless that thought comes with its succor we are of all men most miserable.

Think of the difference between belief and unbelief to one who is about to fall into the last sleep. The tide of life is slowly ebbing, the pulse grows slower day by day. Vigor has given way to weakness. The body has exhausted its vital power. The footfall of Death is heard as he approaches. What is the prospect? How shall a man meet that inevitable hour?

One tells you that there is no future for you. Can you thank him for his words? They are like the knell of de-

Pearson, pastor.—Sunday school at 10 a. m.; Epworth League at 6:30 p. m.

The Reorganized Church of Jesus Christ of Latter Day Saints will hold services on Sunday in the Millard Hall (rear of the Opera House) as follows: 10 a. m., Sunday school; 11 a. m., preaching, Hawaiian service; 6 p. m., Book of Mormon class; 7:30 p. m., preaching, English service. The subject will be, "The Stick (or Book) of Joseph Referred to Ezekiel" (chapter 37, 2-15-18).

Christian Church, Rev. John C. Hay, pastor.—Sunday school, 9:45; morning service, 11; young people's meeting, 6:30; The pastor, John C. Hay, will preach.

Chinese Church (Congregational), Rev. Edward W. Thwing, acting pastor.—Sunday school, 9:30; preaching service, 11; Sunday school in English, 2:30; evening service, 7:30; Wednesday, prayer meeting, 7:30. The pastor will speak in the morning on the subject, "Paul Before Felix." Rev. J. E. Russell will speak in the evening on "The Conflict of the Soul."

Japanese Church (Congregational).—Services at the old Lyceum at 11 and 7:30 o'clock.

Japanese M. E. Church, H. Kihara, pastor.—E. Tokimasa, associate pastor.—Sunday school, 10; morning service, 11; evening service, 7:30; Wednesday, prayer meeting, 7:30; Sunday, 2:30; prayer meeting, Wednesday, 8. Services at Waiakalulu Church.

Kawaiahae Church, Rev. H. H. Parker, pastor.—Sunday school, 10; morning service, 11; evening service, 7:30; preaching in English by Rev. W. D. Westervelt; Christian Endeavor, 6:30; prayer meeting, Wednesday, 7:30.

Salvation Army, King street, Captains Matthis and Mills and Lieut. Elliot in charge.—Early prayer meeting, 8:15; wharf meeting, 10; holiness meeting, 11; jail meeting, 12:30; Sunday school, 2:30; Bible class, 3:30; street meeting, 7:30; evening meeting, 8. Public meetings every evening in the week except Friday.

Relief Camp No. 2.—Sunday school, 1:30.

Peniel Mission, Nuuanu street, Irwin block, below King, Miss Uddenberg, and Mrs. Adams, missionaries in charge.—Services as follows: Street meeting, 7:30; and meeting in the hall at 8 each evening except Monday. Sunday, wharf meeting at 9 a. m., followed by a Bible class in the hall; holiness meeting at 2 p. m., and evening services as usual. The reading room is open each day from 10 a. m. to 4 p. m., where you will find the daily papers, religious reading matter and free writing materials. Come rest, read and write.

The following regular services are held at the Seventh-Day Adventist Chapel: Saturday, Sabbath school, at 10 a. m.; preaching at 11 a. m.; Wednesday, prayer and missionary meeting at 7:30 p. m. All are welcome. B. L. Howe, pastor.

Portuguese Evangelical Church, corner of Miller and Punchbowl streets, Rev. A. V. Soares, pastor.—Preaching in Portuguese at 11 a. m. and 7:30 p. m.; Sunday school at 2:30 p. m., conducted in English; W. A. Bowen, superintendent. Prayer meeting, Wednesday, 7:30.

parting day. You have reached the end of your tether, and to-morrow—but there is no to-morrow. Life that has been beautiful will be swallowed up in eternal oblivion. The love you have cherished is to be snapped like a thread, and your farewells are to be forever.

Why were we born if such is to be our fate? That is the puzzle which no one can solve. It was a cruelty unspeakable to endow us with divine faculties, with a hunger and thirst for more life than three-score years can give, and just at the moment when our longing is most intense to crush us with the thought of annihilation. No; there is something wrong in that kind of reasoning. The doubter must needs doubt the value of his own doubts.

But another sits by your side. It is the Christ whose voice has been ringing through the centuries, the most hopeful and inspiring voice mankind has ever listened to. It is not the end, he says, but the beginning. It is not death, but higher life. You are on the threshold of a future which shall be more glorious than you can conceive. You will soon rest in sweet sleep and your pains will cease. They who have gone before will meet you when you awake, and the love which you bore toward the departed will be renewed. They are waiting for you, and you and they will together wait for those whom you must leave behind.

With such faith as that it is comparatively easy to close your eyes. There is no frown, only a smile. Heaven is but a step from the earthly home and above the pain of separation looms the joy of reunion. You can bear your sorrow; you can face the inevitable, you can even feel that you would not linger.

There can be no mistake about all this. The universe proclaims it and the human heart accepts it. The Christian can follow his Master through the valley of shadows into the cloudless day of immortality. There is a place prepared for you, and when you reach that vantage ground you will look back and rejoice that the darkness has passed and the eternal day has dawned.—George H. Hepworth in the New York Herald.

During the last year the Florence Crittenton Hope and Help Mission of Washington has provided for more than 300 women and children, four-fifths of whom it placed in positions to earn an honest livelihood, besides furnishing 65,000 free meals to the friendless.

The semi-weekly HAWAIIAN GAZETTE is issued on Tuesdays and Fridays.

CHURCH NOTES.

Mass was celebrated in Mammoth Cave, Ky., last week for the first time.

The American board treasurer has received \$1200 from many donors to be used especially for the relief of Chinese Christian refugees.

It is reported in Rome that the Vatican will claim \$12,000,000 for the destruction of Catholic missions in China, presenting its claims through France.

The English Baptists have already raised one-half of their centennial fund of \$1,250,000 for strengthening various lines of their denominational work.

At a recent commemorative service in Gloucester Cathedral one of the speakers said that the great building had stood 800 years and there was not a crack nor a settling in the whole structure.

Many of the stronger churches of the Disciples in Southern California have pooled their interests and united in calling Rev. J. H. O. Smith of Chicago to labor as an evangelist. During the year he will labor with the churches at Pomona, Riverside, San Diego, Los Angeles, Pasadena and Covina.

It is noted by Methodist journals as a singular coincidence that of the fifty and more Protestant missionaries killed in the recent riots in China, not one of the Methodist Episcopal missionaries has suffered death. The American Board has a roll of nineteen martyrs and the Presbyterian Board a roll of eight.

There are 988 students enrolled in Moody's Northfield schools for young men and women this year. The students come from thirty-five states and twenty foreign countries. During the twenty years of its existence the school has sent out over 3000 young people for Christian work in America and foreign lands.

Rev. William Davies of Spokane has been appointed home missionary superintendent in Alaska to fill the place made vacant by the resignation of Rev. L. L. Wirt. He will start for Nome this week, and will spend the winter at that place in charge of the church. Early next year a pastor will succeed him there.

At the Southern California Conference the Woman's Foreign Missionary Society reported that the organization in the State consisted of eighty-two auxiliaries with a membership of 2122. During the year they contributed the sum of \$8200. Of this \$3600 was known as the twentieth century fund and was at once expended in India, where the needs were greatest.

Compelled by poor health to choose between the pastorate of Central Church and the presidency of Armour Institute, instead of bearing the burden of both, Dr. Gunsaulus has decided in favor of the former. His ambition is to make it a down-town church in which young people especially shall be at home. The church will be developed along institutional lines.

Dr. James M. King, secretary of the Methodist Episcopal Church Extension Society, reported to the California and Southern California conferences at its recent sessions that the society had assisted in building 68 per cent of all the churches that have been erected during the last twenty-five years. It has aided on this Coast over 500 churches, of these 263 being in California. Southern California has received in donations \$40,856 and in loans \$66,207 in all in the building of 135 churches. The society has assisted in the erection of 128 churches in the California Conference, and for every dollar paid by the conference to the society it has received back \$1.59.

The General Association of Congregational Churches of Washington held its annual meeting with Plymouth Church, Seattle, on September 18th to 20th. Over 125 members and delegates were present. These came from eighteen out of the twenty-six counties where churches are organized. One hundred and twenty-six churches are on the roll, only eleven of which are self-supporting. Ninety-six churches have houses of worship and thirty-five have parsonages. The present value of church property is \$338,593. California was represented in the meeting by Rev. W. W. Ferrier of the Pacific and Rev. H. W. W. Field, Field Secretary of the Church Building Society.

BRINGING UP CHILDREN

What The Kindergarten Teaches.

FROEBEL'S GREAT SYSTEM

Interesting Article by Miss Lawrence on the Inner Nature of the Little Ones.

Miss Lawrence, whose large experience among children of all classes, and especially the kindergarten tots, has eminently fitted her as an authority upon the doctrines and teachings of that greatest child-lover the world ever knew—Froebel—has embodied her strong, sensible, loving sentiments in the following forceful essay, which she read a few days ago at the annual meeting of the Kindergarten Association:

The child is a social being. Through association with other human beings his faculties are developed, his activities directed, and he realizes his highest possibilities. Left to himself, as records show the fate of a few children to have been, he develops little above the animal.

His first experience of society is in the home. Drummond shows us how, in the development of the race, it is to the family that we owe the birth and growth of the moral sentiments. Primitive man's first love was for his offspring, and as the period of infancy lengthened, being longer in man than any other animal, and longer in civilized man than in savages, the dependence of the child upon his parents, changed the mere parental instinct to a conscious, emotional love. Through family and community relations the love for his child developed into a love for all mankind, the gateway to higher spiritual life. In the child, love for his mother and faith in her are the first steps toward a love for and faith in God.

FAMILY A WORLD.
The family forms a little world for the child, typical of the larger world beyond. What he finds in his little world he will expect to find and look for in the big world. What kind of a home he has, and what his mother is, will determine largely what sort of a man he will be, so anything which affects the home life of to-day will be felt in the generation of to-morrow.

The end and aim of all education is to fit each child for his duties as a member of society, and as a maker of a home. But what of the little while whose home is—well, most anywhere; whose mother is—well, most anywhere? What of the child who is treated as a slave, to bear burdens far beyond his years? Or as a little animal whose needs are purely physical? And what shall we say of the future usefulness of the spoiled child, whose foolish mother, through mistaken demonstrations of affection, has petted him into a condition of helplessness?

Men and women we meet all about us, by their warped and crippled lives and their distorted views of the world in general, are a living reproach to the homes in which they were bred.

FROEBEL THE FIRST.
Froebel was the first educator to recognize in his plan of education the influence of the home. He began his teaching in the university, his aim being to turn out young men of strong moral character. He was able to do little because of the poor condition in which his pupils came to him. So each year found him teaching at a lower grade, until he became convinced that education, to be effective, must begin in the cradle, with the mother for teacher. Even in the best homes he saw a serious social defect for children over three years of age; that all the people the child came in contact with were either his superiors or his inferiors. This is everywhere to some extent in large families, but not entirely.

And so for the children of the streets, for the children of good homes, and especially for those poor little unfortunates who have no brothers or sisters, he planned his child-garden.

No one knew better than he the longings and needs of the infant nature, for he had not suffered the lot of a misunderstood, unappreciated, unloved, unsatisfied childhood? Picture to yourself the little lonely Frederick trying vainly to build a house with the only available objects, chairs and books. As each attempt proved unsuccessful, he became more and more discouraged until he burst into a flood of tears, crying, "Why won't somebody come and show a little boy how to build a house." The memory of this in later years led to his planning playthings which should satisfy the building instinct so dominant in early childhood.

A HAPPY HOME.

The kindergarten is a large, happy home and while Froebel's plan was to have it merely supplement the home training, and by social contact with other children of the same age and his equals to give the child a training he cannot get at home, yet it is the only home worthy the name many of our children know.

In order to produce the best environment and the healthiest atmosphere, as much freedom is allowed the children as possible. Miss Skates, in the Elementary Record, sums up the rules for obtaining the necessary order in the kindergarten, as follows: "Not to interfere with one's neighbor, to help where one can, and to look out for one's self." Or in other words, helpfulness and independence. Under these motives, his activities soon assume useful and orderly lines.

The homelike feeling is further increased in the kindergarten by the responsibility each child feels in the rooms and grounds. They do all the work in cleaning and arranging they can, regular periods being devoted to this work.

CHILDREN ALL WORK.

One class put up nails by which to hang their brooms. Another put in hooks for their hats. Some of the children have made dust clothes which they use every morning. In one kindergarten the children are given chairs and tables. In several they made pillows out of calico and picked the grass to stuff them with, for their sleepy period. The children help in the preparing of the lunch, setting the tables, and in several instances washing and wiping the dishes. The words "ours" and "together" thus assume a new significance.

The subjects under discussion are all subjects relating to the home directly, or starting with the community life, leading to the home life. This latter we have found to be the only method we could pursue with some of our children. The housekeeping in their homes is so simple, and they are so little then, we had to begin on the subjects of paramount interest.

The father's work of earning the money as street-car driver, merchant, tailor, policeman, carpenter, and the mother's work of cooking, sewing, sweeping, washing and ironing, all suggest important activities around which our work centers.

A doll house has been constructed in each kindergarten, the children furnishing it throughout. There they can find a

A GEORGIA QUEEN OF FLOWERS.



MISS LOUISE ROGERS.

MISS LOUISE ROGERS was selected by the Mayor and Council of Macon, Ga., to be Queen Flora during the fair, held in Macon September 24th and 25th. Miss Rogers occupied a magnificent float, beautifully decorated and tended by lovely maids of honor. Miss Rogers was crowned Queen Flora by Mayor Candler at a brilliant military ball given the night before the day of the parade. Miss Rogers is one of Macon's most beautiful and popular young ladies.

very real need for the activities they see going on at home. It was such a pleasure for the children in one kindergarten to thoroughly clean their playhouse! The matting was taken up and a free use given to soap and water. After this the matting was replaced and the decorations put in new and fresh.

ABOUT THE DOLLS.

And the dolls! There still clings to the Palama kindergarten the fond memory of the beautiful, flaxen-haired Lily, who could open and shut her eyes. Several pictures we have of another kindergarten, in which the much-loved Emma of the flaxen hair holds the seat of honor chosen by a unanimous vote. Then the rag dolls and the wee china dolls! How they have been loved and fondled by their tiny fathers and mothers! What soft, sweet lullabies they have been cradled to! What an untold amount of love has been expended on those bits of cloth and sawdust, bringing comfort and cheer to many little hearts.

The doll suggests a large variety of spontaneous home and family plays and activities calling forth much free expression.

Many of the songs and games of the "Mother and Rose" leader. Froebel's book to mothers are about the family relations and family outings. Thus in one, the thumb is "the mother so kind and dear," the forefinger, "The father with hearty cheer," the middle finger "The brother so tall and strong," the third finger "The sister who plays with her doll," and the little finger "The baby, the pet of all." Behold the good family great and small.

SONGS AND GAMES.

Then there are the songs and games of the animal families, the hen and her brood, the bird and her young; the cats, the dogs, the rabbits, and numerous others, in which the mother-love is the active principle. All these stories, games and observations are tending directly to foster the parental instinct in each child. Its effect is very soon noticed in their changed attitude toward all animate creatures. To illustrate, a little boy of my acquaintance was found one day busily engaged in killing ants with a stone on the cement walk. No surprise was expressed at this proceeding, but his attention was diverted by the remark, "Did you ever see the ants' babies? No? Well, let's hunt for some. Sometimes they lift up a stone, you will see the ants running away with their babies in their mouths." A search began at once for them. Shortly after, the younger brother appeared and proceeded to step on an ant-hole. "Stop!" cried the older boy, "you will step on the ants' babies! So soon did his sympathies for the ants step in to control his actions.

CHILDREN'S WAYS.

Children have been known to torture a much-loved doll, simply to feel the delight of renewing their demonstrations of affection and sympathy, or it may be, to play the part of rescuer.

And so in a hundred ways the child-nature is unfolding; the bud will some day become the full-blown rose—

"All nature is a unit in herself; Yet but a part of a far greater whole. Little by little you may teach your child To know her ways, and live in harmony With her; and then, in turn, help him through her.

To find those verities within himself, Of which all outward things are but the type; So when he passes from your sheltering care To walk the ways of men, his soul shall be Kind to all things that are, and still most true!"

And of him shall be writ at last this word, "At peace with nature, with himself and God."

IT HAPPENED IN A DRUG STORE.

"One day last winter a lady came to my drug store and asked for a brand of cough medicine that I did not have in stock," says Mr. C. R. Grandin, the popular druggist of Ontario, N. Y. "She was disappointed and wanted to know what cough preparation I could recommend. I said to her that I could freely recommend Chamberlain's Cough Remedy and that she could take a bottle of the remedy and after giving it a fair trial if she did not find it worth the money to bring back the bottle and I would refund the price paid. In the course of a day or two the lady came back in company with a friend in need of a cough medicine and advised her to buy a bottle of Chamberlain's Cough Remedy. I consider that a very good recommendation for the remedy." It is for sale by Benson, Smith & Co., Ltd., wholesale agents.

Milwaukee has no cause to complain of the new census figures. The population is given at 285,315, an increase of nearly 40 per cent in the last decade. However, the percentage of growth in the preceding 10 years was larger, and in explanation it is said that there has been a check in the tendency of the population to centralize in the city, and that immigration has fallen off. Milwaukee has been one of the few cities that has not prefixed "greater" before its name, and yet its percentage of increase has been larger than that of Cincinnati, Louisville and Washington.

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